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A GEM FROM FANNY FORESTER.

We extract, from the proof sheets of *Alderbrook*, now in press, the following touching stanza, written by her mother, by Mrs. Johnson, previous to her voyage from this port a few weeks ago.

Give me my old seat, mother,
With my head upon thy knee;
I've passed through many a changing scene,
Since thus I sat by thee.
Oh! let me look into thine eyes—
Thy meek, soft, loving light
Falls, like a gleam of heaven,
Upon my heart to-night.

I've not been long away, mother;
Few years have passed and yet
Since last the tear-drop on thy cheek
My lips in kisses met.
'Tis but a little time, I know,
But very long it seems;
Though every night I come to thee,
Dear mother, in my dreams.

The world has kindly dealt, mother,
By the child thou lovest so well;
Thy prayers have circled round her path;
And 'twas thy holy spell
Which made that path so brightly
Which stored the roses there,
Which gave the light and cast the balm
On every length of day.

I bear a happy heart, mother;
A happier one than thou;
And, even now, new buds of hope
Are bursting at my feet.
Oh! mother! I may be a dream;
But if such dreams are given,
While at the portal thou standest,
What are the fates of heaven?

I bear a happy heart, mother;
Yet how often I see,
And hear soft tones and winning words,
I ever think of thee.
And then, the tear my spirit weeps
Unbidden fills my eye;
And, like a lone dove, I long
To fly to thee to die.

Thou art very sad, mother,
I'm very sad and lone;
Oh! there's no heart whose inmost fold
Opens to me like thine own.
Through many souls we breathe blooming lips,
While love tones meet my ear;
My mother, one fond glance of thine
Were thousand times more dear.

Then with a closer clasp, mother,
Now hold me to thy heart;
I'll feel it beating 'gainst my own,
Once more before we part.
And, mother, to this love fit spot,
When I am far away,
Come oft—so oft thou canst not come!
And for thy darling pray.

For the Herald and Journal.

DR. COKE.

NO. II.

Having, in the previous article, sketched some of the more prominent events in the life of Dr. Coke, it may not be deemed impertinent in the present to give a brief analysis of his character. And this the writer feels a much more difficult task than the former. To draw a line marking his footsteps in life, may be comparatively easy; but to fix the mental and moral portraiture of the man on the canvas, is a matter of no small difficulty. To give the precise coloring to every feature, and the true proportion to every part, is a work demanding genius, ability and experience to which he cannot pretend. But though the four features may be lost, the exact proportions unobscured, it may not be without interest to trace even the contour outlines of a character we have each so ardently admired. With us, that saintly name has become canonized, as one of the fathers in our Israel. With us he also has many sons, whose lives are measured out by the rule he has left, and whose thoughts aspire to that almost perfect exemplar as their "beau ideal" of the gospel minister.

As we reflect on that peculiar personage, we are at a loss on what particular trait of character to seize as the one which has given the large and peculiar color to his cognate associates. It is true, however, with every man, that some peculiarity by which his life is diversified, serves as the mainspring and model to all the others. It is not infrequently happens that some external circumstance acts as this prime mover, and shapes the future man. But with Dr. Coke, we think the early development of mind arose from a movement purely internal and native, which would denominate activity. His very nature seems to have been largely impregnated with this element, which wrought so efficaciously and gloriously during the entire period of his protracted life. It was a native energy, something born with him. It was, in other words, his nature; he was emphatically made to be active—this was his life and felicity.

It is related of Robert Hall, that he was averse naturally to great activity, and that a burdensome idleness was deeply seated in his nature, eradicated only by that principle of a divine Christianity which he so cordially embraced. We find him lamenting in one of his letters the remains of this sad predisposition, and affirming that it was only the great efforts demanded of him that saved him from becoming a sluggard. This predisposition was noticeable in his boyhood even, in which he manifested little inclination for juvenile amusements. He would much sooner lie on his back and read some favorite book of stories or plays, than busy himself with the toys of his playmates. The opposite of this was, however, as conspicuous in the life, and even the early life, of Dr. Coke. It was in this sportive and active disposition that plunged him so deeply into the games and sports of old Oxford? He had no uncommonly vicious nature or appetite to gratify. None, perhaps, whose lives were unaffected by the gentler influences of the gospel, could, with better grace, plead exemption from such bad propensities. So great was the influence of this ingredient of his character, that to have been incarcerated within the gloomy walls of a prison house would have proved to him one of the sorest afflictions with which he could have been visited. He could tolerably sustain life only by keeping up one continued round of excitement, and the desire seems to have been deeply fixed in his soul to move all that was around him. He would set the dead mass in motion. It was a soul that served as a thermometer by which to determine the temperature of a community's atmosphere—and he never enjoyed the fullest satisfaction till he could feel the pulsations of busy life beating in upon him and around him.

But strong as was this energy naturally, circumstances contributed to swell the stream of feeling and action, and to give it that impetuosity which marked its future course. And here we must not forget that the vivifying influence of Christianity, which he early embraced, imparted to him a large share of vigor and life. This

could not be otherwise; it is the office of Christianity to give life. And this extends not only to the spiritual, but to the corporeal part of our nature. If its spirit and demands could overcome even the indolence of Hall, and infuse into his nature a new element of life, how infinitely must it have multiplied the activities of a spirit of flame like that of Dr. Coke? We can almost behold the change that comes over him in a day. Now every muscle and each limb becomes doubly active. The labor of a year is accomplished in half the time. The inert elements of the society with which he is surrounded are stirred from the foundation, and to a beholder the lifeless mass shows symptoms of spasmodic life, as if a galvanizer had passed his wand over it. In short, what there was earthly and inert in the man was so etherealized and sublimated as hardly to claim locality. He was changed by the great Refiner, who sat to purify that heart from its dross.

But he was not the instrument, providence had selected to create the activities of the age, a certain quickness had already been imparted to every element with which he was surrounded. He had the happiness to live just at the time John Wesley entered the arena of public contest, and was by his magic power stirring the very sediments of society. Of this trait in the character of the great apostle of Methodism, I need say nothing in vindication. Not the most cursory observer of his life and labors could restrain his feeling of astonishment at the vast amount accomplished in the brief space of seventy years. The same observation is applicable to Dr. Coke, and to the whole class to which he belonged. He found no time to be idle while he saw the people destroyed for lack of knowledge. He felt not unlike the man who sees his neighbor perishing in the stream or the flame. He hastens to lend the helping hand and to administer that only remedy ere the vital spark should become extinguished. The veil that hides the black and mysterious future seems at times to have been partially withdrawn, and there was revealed to his vision the writhing miseries of unredeemed spirits.

Under such dark disclosures, he could but sympathize with the woes of such as had not yet reached so sad a catastrophe, and at the same time his heart was inspired with the breath of the Most High, and his lips touched with the livid coal from the altar. While the life vivacity pervaded all ranks of the Wesleyan ministry, the people in the mass could not remain unmoved. The effects of a spiritual ministry are seen on the thousands that crowd the streets of London for the Foundry and City Road, and in other places those who flock to the fields, to catch the fire as it emanates from the lips of the living orator. The multitude were wrought into such commotion, that dullness and sloth must have been quickened into activity and life—how much more the man with whose nature these elements seem to have been so congenial. But it must be readily admitted that activity in itself possesses no redeeming quality. It is essentially neutral, and may become powerful either for good or for evil. To make such a spirit useful to the world, restraints must be imposed, else it will wander erratic through the heavens, like some wild meteor or disordered world. It may blaze and burn, but it presents a futile light, and burns to no purpose.

There are very many persons of this class, who seem to live for nothing. They are not actually bad, and still are not very good. They are ever active and in motion, but they never accomplish anything. They vapor life away, spending their mighty energies, which might have reversed mountains and constructed pyramids, in just barely living and acting for a little time, and then dying. They exert little or no influence on society, and the thought seems hardly ever to be suggested to them that they can be useful, influential and happy. But there are others, among whom we may class Dr. Coke, whose spirits are peep up within them, and permitted to escape only, like the steam from the engine, to propel the mighty train of events connected with life. They are conscious of possessing a large share of energy, but they wish not to possess it to no purpose. It is a characteristic of an enthusiast to act without an object, and to tend to no given point; but with Dr. C. the object was clearly defined—the end seen from the beginning. His mind, too, was so well trained to his work that every effort brought him nearer that object.

There is still another class of persons distinguished by great activity, but whose exertions tend ever and anon to what is vicious. Who can contemplate such mighty spirits as those of Gibbon, Hume and Bolingbroke, and not feel an emotion of the sublime struggling in his breast? And yet all their exertions looked to an end that was positively evil. They were combating the best interests of their own race, and endeavoring to extinguish the only light which could illuminate the dark path to immortality. They were lights of their age, we are told; but they were malignant stars, ever boding ill that hung darkly in the moral heavens. How cheering to the heart, to contemplate that same mighty spirit of exertion, mellowed and softened by the gentle influences of the gospel! Dr. C.'s religion was of this stamp. It penetrated the heart, and removed the asperities and excesses of nature, and left a character marked by extreme loveliness. In him, the tide of religious feeling, though full and powerful, was not strictly impetuous and noisy. There seem never to have arisen storms and tempests to supply the wasting stream, but the pure and noiseless waters flowed gently and steadily from beneath the eternal throne. There was a certain magnanimity and nobleness about his religion, not like the terrific and awful sublime, but producing a mild and more enduring emotion. It was this that imparted such value to his activity, that shed such unsullied brightness round his life, and wove garlands with which to adorn his cenotaph. It was his religion that endeared him to the church, and has embalmed his memory in its best affections. His religion made him the friend of the poor and the desolate, and his friendship and kindness toward that class made him a cherished object among them. One of the chief characteristics of an emotion of heaven is, that while it expands the intellect and enlarges the mind, its possessor is at the same time rendered familiar with the more minute duties and obligations of Christian life. This observation was verified in the subject of these remarks. He felt perfectly at home in the courts of kings and the senate chambers of the great, as in the cottages of the illiterate and the hovels of the poor. Now he conversed with the stars, and

"Then turned, and with the grasshopper who sang
His evening song beneath his feet, conversed."

This sentiment is conspicuous in his whole life. We behold him now the man of the most enlarged views and conceptions; continents only can form a boundary to his schemes. The mighty sea is overleaped, and at once he feels himself fraternized with the tribes of America, the clans of Africa, and the hordes that dwell on the isles of the ocean. We should think him a man so accustomed to generalize, and to measure mountains and continents, that he could never come down to the sober realities of life. But the next

time we hear from Dr. Coke, he is traversing the great occidental wilderness, with his pockets filled with penny tracts, conversing with the families, and especially the poor, on the importance of experimental religion. Even the children are not forgotten, but with the other members of the family receive a word of exhortation from the stranger's lips. Perhaps this trait in his character has not been sufficiently observed. It was a feature of his religion that led him to observe all the openings of providence, and he would make them tell on the interests of the general cause. Being providentially cast upon the West India islands, where many would have loitered in inactivity, he felt the importance of great diligence, and by that means planted the gospel there, and made thousands happy in the possession of spiritual and political freedom. Though we are accustomed to look upon him as a rare spirit, that deigns only occasionally to visit the humbler walks of life, he was, after all, the man who no longer the lesser interests and the concerns of every day. He would have been a good pastor; attentive to even the little wants of his flock. In his more splendid projects, there was not only an enlarged view, but even a superior degree of boldness. We can but be reminded of the first navigators, standing on their native soil, and as they look on the blue sea, cogitate on what vast worlds may lie beyond those waters. I seem to behold Coke seated on some gentle eminence, lost in reverie. Visions of the future pass before his mind—America, Africa and India are each in turn painted on his imagination. He sees, in vision, the church of Christ enlarging till it fills the whole earth, and the divine glory descends on man, as Ethiopia stretches out her hands to God, and the islands of the sea rejoice together and sing. His heart swells with deep emotion, as the pageant passes before him, and he feels like entering the cold world once more to see the brightness of the vision realized. Foreign lands no longer appear distant, nor does there seem danger on the deep. He is willing and desirous of travelling and laboring in a cause so glorious till the latest energies of life are spent, and the smoking flax becomes quenched in death. And what a peculiar loveliness is shed around this subject, when we reflect that all this activity, all these privations and toils rose from the kindness and benevolence of his heart—that in all this there was nothing selfish or worldly. In those perilous missionary adventures in which he engaged, he was never backward in relieving the expense by supplying from his own private funds. At his last departure for India, he bore about one half the expense. It was thus the large fortune left him by his father was all expended, and a large share of that obtained by his two wives, both of whom were opulent and as benevolent as opulent. Probably we cannot select another man whose private interest is so fully lost in the public. He was peculiarly exempt from those sordid affections which deface the otherwise lovely character of so many. That he had the care of private interests seems only at times to have entered his mind, and the thought was as soon dismissed as duty would permit. One of the effects of his religion was to impart to him that amiableness and ease in society to which not a little of his success is to be attributed. This was a talent that gave him power over the minds of men in soliciting aid for the missionary work in which he was engaged. Being once at Plymouth, it is related, he paid a visit to the captain of a man-of-war, from whom the most sanguine could have expected little or nothing. But he so artlessly introduced the case of the negroes as to affect the aged son of the sea, and elicited from him a sum much larger than he could have anticipated. Being unacquainted with Dr. C., he chanced, in the course of the day to meet with one to whom he had made successful application. "Pray," said he, "do you know any thing of a little fellow who calls himself Coke, and goes about begging for the slaves?" His friend replied in the affirmative. "He seems," continued the captain, "to be a heavenly-minded little devil; he coaxed me out of two guineas this morning."

It may, however, be inquired if there were no defects in the character of this great and good man. Doubtless there were. It is the lot of all things here to be defective. But those of Dr. Coke were rather the luxuriant growth of his virtues, and to them we may apply the words of Goldsmith, as descriptive of the pastor of the deserted village:

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side."

To his liberality there seemed to be no bounds, and for this he has been reproached as prodigal and profuse in the use of money. Without doubt, he was deprived of that sensitiveness to the worth of money which, too frequently, under the guise of prudence, betrays the man of this world. And we would rejoice to behold a few more like specimens of humanity, though deformed by so noted an irregularity.

I have time only to notice one more defect that has been alleged against him—his precipitancy. Under this head may be ranged his entrance into the marriage state. We have been told that he called, on one of his soliciting tours, upon a lady of wealth and known liberality, whose gifts to the treasury of the Lord were so munificent, that he, while there, formed the scheme, afterwards consummated, of making her a companion for life. It ought here to be remarked that though this seemed premature, the union was a happy one, and those endeared hearts were severed only by the stroke of mortality. Another illustration of this defect in his character may be observed in the premature project on which he entered with Bishop White, to unite the Methodist and Episcopal churches. But with these slight defects, who does not as fully admire that character? They are only dark specks, lost in the brightness of the heavens.

Chicopee, Aug. 13.

THE GOODNESS OF GOD.

The goodness of God, in all its infinity, is revealed only in his word; yet in his works enough is found to demonstrate, that in providence, as really as in grace, God is a God of goodness. If it had pleased him, he could have made us, and our relations to the things around us, far different from what we are now. Especially since man has become a sinner, he could have altered our nature, so that every thing with which we came in contact would have given pain. If, therefore, we are so formed, and our nature and our relations to the outward world are such that we are continually receiving pleasures from without, we have in this a demonstration of the goodness of God. Let us turn our attention to some things in proof that our senses are very generally inlets of pleasure to the soul. Nature might have presented but one color, or we might have been capable of perceiving but one, and that the most disagreeable. Instead of this, we have an endless variety. Nature is covered with a beautiful mantle of green of various shades, mingling and blending with a thousand other hues. These ever excite in the beholder

emotions of pleasure, without producing satiety or weariness. What an instance of the goodness of God! What an exhaustless source of pleasure is here! Not alone in colors has nature variety and beauty, but also in substances and in forms. With the others, increase its power to produce pleasure. What an almost infinite variety is found in an extensive landscape; and how admirably fitted is such a scene to fill the soul with pleasure. We have the land spreading out before us, now swelling into gentle hills, now rising in rugged cliffs or towering mountains, and then sinking into delightful valleys. Here it is variegated with rocks, and there with broken precipices. There are trees, also, from the venerable oak to the humble shrub, and flowers of every size, form and hue. Through the midst flows a meandering river; all of which conspire to form a scene of grandeur and beauty, worthy of Him whose hand spread it forth for our delight. Such pictures of loveliness, God unfolds before us every day, and bids us look upon them without money, and without price; bids us look, remember him, and be happy. But we do not receive pleasure from without alone, through the eye. We walk abroad; the hum of bees, the singing of birds, the sound of the distant water fall, the lowing of cattle, or the subdued hum of business from the city, fall upon the ear, and produce emotions of pleasure. All men, even the most savage, are capable of receiving delight from the sounds of music. How does the soul drink in delight, and is almost vanished away from this world of sorrow, at the sounds of vocal or instrumental music. Even beasts appear to derive from it the purest pleasure. We have merely hinted at one or two of the thousand proofs in nature, of the goodness of our heavenly Father. May we love him, and be as grateful as his goodness obligates us to be.

For the Herald and Journal.

"HAVE FAITH IN GOD."

It appears from the chapter in which these words are found, that Christ had said of the fruitless fig tree, "No man shall eat fruit of thee hereafter for ever." And his disciples heard him say, "Subsequently, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, said unto him, 'Master, behold, the fig tree which thou cursedst, is withered away.' The Savior replied, 'Have faith in God.' This, says Dr. Clark, is a mere Hebrewism; have the faith of God; i. e., have strong faith, or the strongest faith."

The importance of having "the faith of God," cannot be too deeply felt by every Christian, who would act understandingly and efficiently in the work assigned him. The apostle is clear and emphatic on this point, in the 12th chapter of Hebrews. "But without faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."

While we consider the importance of faith, the inquiry naturally arises in the mind, "What is faith?" And this is an inquiry of momentous importance to every one who believes the doctrine of the moral agency of man, and that man's salvation depends upon his having faith in "God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Fortunately for us, a question of so much importance is not left without an answer—an answer so plain that the "wayfaring men, though fools," need "not err therein." Now faith is the substance (margin, ground or confidence) of things hoped for, the evidence of things not seen. "Faith is the substance of things hoped for, the demonstration of things not seen."—Clarke. This question and the answer, should receive our most serious, candid, and prayerful consideration. No man ever became great in any sense, without laboring for it with all his strength; and especially is it true, that no one ever became a distinguished Christian, without taking great pains. If we would obtain the crown, we must "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

It is not only the believing that God is able and willing to save us, and that Christ has merited salvation for all who will receive it, but it is the believing that "God in Christ" does save—Christ says, Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He does not say, believe that ye shall receive them; for this is often the language of unbelief; but, using the present tense, believe that ye receive them. And the last clause, "and ye shall have them," does not convey a future signification, but is simply the common form of expressing a promise.

It is sometimes objected to this view of the subject of faith, that we cannot believe that God has blessed us, until after the work is wrought in the soul; and therefore the idea that God does bless, is unscriptural. This objection is very much less, Mr. Hill's objection to Mr. Fletcher's doctrine of Christian Perfection. The sincere seeker is taught to believe that God has blessed, but that he does bless. To illustrate, a man who is just forty years old this morning, experienced religion just twenty years ago; before his conversion, he believed that God would save him; since his conversion, his language has been, "God has saved me." Now we contend that there was a time, just twenty years from his birth and from the present moment, when he could say, yea, more, when he did say, "Thou dost save." Hence, in reading the experiences of those who have learned "the deep things of God," we find that the following was the language of the soul: "Thou art able to save; Christ has merited salvation for me; thou wilt save; thou dost save; thou hast saved." These expressions sometimes succeed each other as quick as thought. If you, Mr. Editor, or some other one, will furnish something better on this subject, you will be at perfect liberty to reject this. With him who said, "Let me be homo unius libri," I would say to God and man, "What I know not, teach thou me."

"Blind unbelief is sure to err,
And scan his own line in vain;
God is his own interpreter,
And he will make it plain."

Let us, then, have faith in God in our secret devotions, in our pastoral duties, while praying in our families, in the class room, in the praying circle, and in the pulpit; that God may speak by us to the edification and salvation of the people. And, my brother, if the circumstances are unfavorable about you, do not give place, for a moment, to a spirit of doubting and fault-finding, for this will destroy your own spirituality, and hinder the prosperity of the cause of truth; but endure hardness as a good soldier of Jesus Christ, by having faith in God. Then you shall be filled with that love, which is like the

"Angels, pure and bright,
Shining yet above the wastes of memory,
When all life's other lights are set."
Maine, Aug. 29.

PRAYER OF PLACIDO.

The disastrous result of the late invasion of the shores in Cuba is well known. Scattered, and driven into promontories, the brave soldiers, the brave and valiant, and the brave, were scattered into submission. Placido was arrested, and after a long hearing, was condemned to be executed, and consigned to the "Chapel of the Condemned." He was executed at Havana, in August, 1844.

Placido came forth calm and undimmed. Holding a crucifix in his hand, he recited, in a loud, clear voice, a solemn prayer in verse, which he had composed amidst the horrors of the "Chapel." It thrilled upon the hearts of all who heard it.

God of unbounded love and power eternal!
To thee I turn in darkness and despair;
Stretch forth thine arm, and from the brow infernal
Of Calvary the veil of Justice tear;
And from the forehead of my honest face
Pluck the world's brand of infamy and shame!

O King of kings!—my father's God! who only
Art strong to save, by whom is all controlled,
Who givest the sea its waves, the dark and lonely
Abyss of heaven its light, the north its cold,
The air its currents, the warm sun its beams,
Life to the flowers, and motion to the streams:

All things obey thee; dying or reviving,
As thou commandest; all, apart from thee,
From thee alone their life and power deriving,
Shall and are lost in vain eternally.
Yet doth the old cry Thee; since from naught
Thy marvellous being by Thy hand was wrought.

O merciful God!—I cannot shun thy presence,
For through the veil of flesh Thy piercing eye
Looketh upon my spirit's unobscured essence,
As through the pure transparency of the sky;
Let not the oppressor call his bloody hands,
As o'er my prostrate innocence he stands!

But if, alas, it seemeth good unto Thee
That I should perish as the guilty die,
That a cold, mangled corpse my face should view me
With hateful aspect and exulting eye,
Speak Thou the word, and bid them shed my blood,
Fully in me Thy will be done, O God!

For the Herald and Journal.

"READING SERMONS."

Br. Stevens,—Your correspondent "H. M. B." being completely wearied at the perpetual "castigation" which is coming from every quarter, upon a subject in which he is "personally interested," he begs for, and has been privileged to speak upon this cast-absorbing theme. I hope he has been "refreshed" thereby.

May I also have the privilege to speak?—whether to be "refreshed," or for some other reason, I will not say.

In order to preaching being successful," says H. M. B., "three things must be done—it must enlighten the intellect—affect the sensibilities—and incline the will."

"The first is accomplished by sound reasoning, and conclusive argument." Now we are ready to admit that as a general thing, written addresses are favorable to the attainment of this end, inasmuch as it gives opportunity to the mind to exercise itself more leisurely, and also, if after a careful examination of what has been written, it is found that the reasoning is spurious, and the arguments are unsound, they may be replaced by other more sound and true. But to say that an extemporaneous speaker cannot be sound in reasoning, and conclusive in argument, is hazarding an assertion which is abundantly refuted by thousands of stubborn facts. Or to say that most, if not all, may make this desirable attainment, is equally at variance with the every day experience of once timid and fearful souls. Were the child never to make the effort, he would never learn to walk.

The sensibilities are to be affected and the will inclined, by "exhortation accompanied by the Holy Ghost." Instead of having any thing written by which to accomplish this, I should decidedly prefer to look upon the immortal beings before me—reflect upon the probability of their being for ever blessed or eternally damned through my faithfulness or indifference, and to this reflection do not so fire my soul as to give thoughts that "breathe and words that burn," and an exhortation warm, urgent and earnest, I should be constrained to cry out, "Lord have mercy upon me!"

But H. M. B. is "ready to give to every one that asketh" the reasons why he sometimes preaches written sermons. They are the following:

1. "To my knowledge the Scriptures do not dictate the mode. They leave it to the minister's sense of expediency whether to deliver messages verbally or written." We will not in this place discuss with him the expediency of the matter; but would simply say that preaching extempore is equally sustained with reading sermons, by the highest authority which can be quoted.

2. The next argument is based on "primitive example." Origin is our pattern. It has always been my impression that the powerful and soul-stirring address of the Roman Governor was never committed to paper until after it was delivered. I have ever been of the opinion that not one of the three thousand who were perished to the heart on the day of Pentecost, saw the preacher draw from his pocket a dirty manuscript, soiled by having run the round of the "circuit," or "district." If any think otherwise, I simply ask for proof. If the correctness of my views are not called in question, then the only problem which remains to be solved is, whether, as precedent, Origin on the one hand, or St. Paul and St. Peter on the other, are higher authority.

3. "The work is awfully important." It would be impetuous to deny this. On such work he should be as rush incoherently. He should be called as was Aaron. "His words should be tried," &c. This might convey the idea to some minds that he who preaches without notes preaches without previous thought. Such an idea we believe to be opposed to matter of fact; for perhaps, as a general thing, they, as a class of men, think most, and think most deeply. They feel their need of this, for were they disposed, they would not find it so easy to become wholesale theological pirates, being under the necessity of carrying their plunder in their memory, instead of having it wrapped up in paper. Hence the reason why we find in them more originality of thought than in others—no means trait in a discourse.

4. The multiplicity of ministerial and pastoral duties, particularly in the case of young preachers "preparing for a thorough examination in a course of study of no trifling importance," is another argument. So far from this militating against the cause we advocate, we should think it speaks loudly in its behalf. Unless some of our brethren have become acquainted with a more expeditious system of writing than we have, they would find that the time saved by being exempt from the writing of two or three sermons a week, would be of great service to them in the prosecution of their general studies, and in the discharge of their pastoral duties. I know a young man who will ever feel grateful to the Providence Conference for placing him where he had much preaching to do and also obliging him to prepare for a "thorough yearly examination." It has

been the means of breaking him from a practice little if any better than that against which we now speak, viz., writing and committing to memory full-length sermons before he dared to deliver them. Thank Conference, he is now free. As regards the claims which an "enlightened, intelligent New England congregation" make upon a preacher, I would say, so far as my information extends, none want to hear a sermon read. Unless H. M. B. has met with Methodist congregations of which I have never heard, or he reads in the most graceful manner the most eloquent sermons ever penned, I am very much mistaken if his course would be tolerated by one of a hundred congregations.

5. "And lastly, there is nothing at all in our Discipline, so far as I can learn, which forbids or prohibits such a practice." We need only reply; this innovation upon an old and well-established usage has been made so recently that "the powers that be" have but just now become apprised of it. Let it only obtain and be advocated for some time to come, as it has been for some time past, and though I lay no claim to prophetic vision, yet would I venture the prediction, that the period is not remote when we may read a few lines about it in the "Discipline."

There are one or two traits in H. M. B.'s communication which I wish briefly to notice and I have done.

1. He seems strangely to confound writing and reading sermons. Now, in all we have read or heard upon the subject, so far from writing being condemned, it is every where highly commended. It would be well for preachers generally, particularly young preachers, to write frequently. We only object to the pulpit being transformed into a reading desk.

2. It would appear that H. M. B.'s observations upon the subject are very circumscribed. "The unreasonable rebukes will utterly fail to change" his "views and practice, so long as his 'congregation are satisfied and do not find fault.'—We would advise him to extend his inquiries that he may learn how other congregations think and feel upon the subject, for he, being an itinerant, is liable to go elsewhere. Moreover, our congregations do not always let us know what they think about our conduct, in or out of the pulpit.—Sometimes it is the case that they prefer to bear with what they deem our improprieties during the brief period of our stay amongst them, rather than give any hint which might in the slightest degree wound our feelings.

3. H. M. B. seems to be exceedingly sensitive upon this subject. "Being personally interested," his "spirit is stirred." This reminds me of a very loquacious woman of whom I have heard. Being one day finding fault with the preaching of certain ministers, she concludes by her harangue saying, "I could preach better myself." The following text was offered her as the foundation of her discourse, Prov. 21:9. Says she "do you mean me?" "Ah, my good woman," is the reply, "you will never make a sermonizer, you are to soon at the application." Probably if H. M. B. had kept within the bosom of his congregation, he might have wrote and read sermons to his heart's content without any danger of being molested in his delightful retreat.

4. Finally, your correspondent's incorrigibility is any thing but commendable. Read his last paragraph. Now we do not say that reading does not commend itself to some—or do we say that the reader may not be blessed, and sinners saved by reading sermons. But the question at issue is this, which mode most commends itself to our people, and which mode has been most successful? Let the contrast of success furnished by the past history of our own church, whose ministers have preached extempore, with that of the ministers of other churches who have read their sermons, answer this question. Witness, also, the fact of Presbyterian, Congregational, and other ministers through the length and breadth of our land, being banishing the reading and adopting the extempore mode of preaching. The least favor we can ask of H. M. B. is that he will hold himself open to conviction, and not raise an impenetrable fort around the citadel of his judgment. Yours &c.,

North Dighton, Mass., Aug. 21.

For the Herald and Journal.

EXTREME IGNORANCE.

Even Boston, that has its high renown for literature, is shamefully deficient in education among the common American born people, too. When it is bowing to the great expanse of living, that has kept some in constant toil in the city, or what other causes, I do not know; but I apprehend it is because their reading has been confined to novels, instead of knowledge. A poor person should never read novels; he cannot afford to.—All the leisure he can have should be devoted to the acquisition of the useful.

In proportion to the increase of the population, my daily observation teaches me, that nothing increases so fast as "popular ignorance," in these very New England States; and when I hear a clergyman flatter a public audience to the contrary, I am tempted to seriously doubt his judgment. Because they and the editors know a vast deal, they fancy all are keeping pace with them. What a discount novel reading is making on the solid education of the common mind! Nothing is so much wanted, in our whole country, as the plain, common sense preacher, to work, and work with all his powers and zeal. Gloved classics, or silk gowned apostles, cost too much. We want twenty-five "Taylors" in Boston, and are suffering for want of them.

P. J.

A QUAKER AND THE COUNTRYMAN.

The Quaker, passing through a market, stopped at a stall and inquired the price of citrons.

"I have none," said the honest countryman, "that will suit you; they are decayed, and their flavor is gone."

"Thank thee, friend; I will go to the next stand."

"Hast thou any good fruit to-day," said he to the dealer.

"Yes, sir; here are some of the finest nutmegs of my garden. They are small, but rich of their kind."

"Then thou canst recommend them?"

"O, certainly sir."

"Very well; I will take two." He carried them home, and they proved not only unsound, but miserably tasteless.

The next morning he again repaired to the same place. The man who sold him the fruit the preceding day asked him if he would like some more.

"Nay, friend; thou hast deceived me once, and now, although thou mayst speak the truth, still I cannot trust thee; but thy neighbor close to deal uprightly with me, and from henceforth I shall be thy patron. Thou wouldst do well to remember this, and learn by experience, that a falsehood is a base thing in the beginning, and a very unprofitable one in the end."

NEW HAMPSHIRE CONFERENCE SEMINARY.

This institution, which has been put in operation by the almost unexampled generosity of a few friends, is now in a prosperous condition. The present term commenced with over a hundred students, and the number has increased to some hundred and fifty or sixty, and is still increasing.

The Board of Instruction gives general satisfaction. The boarding house is under the care of a gentleman who is well qualified for his station, and fills it acceptably.

This institution is casting a wide and beneficial influence, and is increasing in the estimation of the good and wise. It is hoped, so far as circumstances will permit, that all who are lovers of piety and sound learning will sustain it.

The trustees are happy to say there is no debt on the institution, (a small sum is yet due for the apparatus, which, no doubt, will be cancelled soon) and agreeably to one of their by-laws, there never can be any, over and above the amount in the hands of the treasurer. So our friends may rest assured that they are not to be called on to pay the debts of this school. But the success of this institution will depend, in a great measure, on the patronage of the M. E. Church in New Hampshire, and there are many who are ready to support it. It will be necessary for the Trustees to call for some special aid, in order for them to increase the interest of the school. But the demands will be small and such as can be readily met, and only calculated to keep up a friendly intercourse between the friends and the institution; (if Dr. Franklin's philosophy is correct, that friendship is better secured from one by obtaining a favor of him than by showing him one.) The friends may rest assured that whenever a friend's name shall be put on the list, the money contributed will not be squandered away, nor go to pay interest on old debts, but will be used for the direct benefit of the school.

It may be proper, at this time, to say a few words in respect to the boarding house. The Trustees find that in order for a suitable steward to be kept in charge, and the board be kept at a reasonable price, the house must be suitably furnished with furniture. This is now being done, for the time being, at the expense of a few friends, who have subscribed very liberally for the erection of the building, and for other purposes.

It is now proposed to have the house permanently furnished. The following plan is proposed:—Let the different societies in the Conference each furnish a room with a bed and all that appertains to it,—table, wash-stand, pitcher and bowl, and half a dozen chairs, as spare ones will be wanting. The whole expense will not exceed 20 or 25 dollars. This may be done by such means as the preacher and friends may think proper. But let it be done as soon as may be, as the sooner it is done the sooner those few friends who are now furnishing it will be relieved from a burden they ought not to bear.

Now, if the preachers will bring this subject properly before the people, it is believed that there are but few societies which will not do it.

East Sanbornton is one of the poorer half of appointments in the Conference, and yet, at a very little expense of time, the preachers succeed in raising enough to furnish a room. This was done by finding a brother who gave a bed, a sister a quilt, and so on. Now, how many have beds and bedding that they could spare to do good with, instead of having the moths eat them, or leaving them to be quarantined about after they are dead? Others can give money, and not have it casked. Whenever any society shall have the furniture or cash ready, the preacher will please write to me, and I will take measures to take it forward.

Wm. D. Cass, Pres. and Agent.
East Sanbornton, N. H., Sept. 2.

For the Herald and Journal.

NATIONAL MUSICAL CONVENTION.

According to the call issued by the committee appointed for that purpose at the session of 1845, this convention of persons interested in music, met at the Melodeon, in Boston, on Tuesday, Aug. 25, 1846, and organized, by electing the Rev. D. S. King, of Boston, President; N. S. Flint, Esq., of Rutland, Mass., and J. D. Todd, Esq., of Woburn, Mass., as Vice Presidents; S. R. Childs and E. M. Knight, as Secretaries.

The convention was opened with prayer by the president, and then proceeded to business, discussing questions relative to musical matters, and listening to lectures from different gentlemen. It continued in session a part of every day, until Saturday, Sept. 5th, when it adjourned to assemble again in 1847, at such time and place as its committee may determine.

This convention has been one of great and abiding interest to every true Christian, and its beneficial effects, no one can doubt, will be felt over every part of the country represented by its members. A great and entire unanimity of sentiment was expressed by all, and great interest manifested by all for information upon musical subjects. From the spirit shown this year, there can be no doubt that the coming year's convention will be of even greater interest and numbers than this.

Clergymen, leaders and members of churches, and all others interested in music as an expression of praise and thanksgiving to God, must feel that they have strong reasons for attending this convention, to impart and receive instruction upon a subject of such moment to all professing Christians.

The following resolutions were passed unanimously, after some able remarks by different gentlemen, and to the necessity of carrying out the spirit of them, by energetic and continuous effort.

1. Resolved, That we regard the annual convention of teachers, amateurs and friends of music, as highly conducive to their own advantage, and to the advancement of music generally, and that we will use our most energetic efforts to sustain, and aid to the numbers, interest and usefulness of this convention, held in connection with Messrs. Baker and Woodbury's Teachers' Class.

2. Resolved, That as singing is an interesting part of Divine service, and as it is desirable that as many as are qualified, should "wake up their glory to praise the Lord," it is highly important that the science and art of music should be more generally cultivated, so that the congregation shall unite with the choir in their "songs of praise."

3. Resolved, That the intelligent and faithful instructors of the Teachers' Class, Messrs. Baker & Woodbury, deserve the sincere thanks and gratitude of every member, and that we most cordially recommend their united exertions (as embodied in their lectures and teaching,) as a most valuable guide and help in the profession, to every teacher of music, and to every one desirous of becoming such.

4. Resolved, That the instrumental department under the direction of Mr. A. Bond, forms a most interesting feature in this class, and that our complete confidence in him as a teacher, induces us to recommend him most heartily, and that we will use our endeavors to enlarge and sustain that department on the coming year.

5. Resolved, That though we may regard the instruction derived from others' experience, as very useful, yet, we believe the best instruction to be obtained from our own unvaried application of the principles of music, in the different branches of education, pertaining to our profession, and that we view with pleasure the efforts now being made to raise and dignify that profession, and that we press upon the consideration of all, the cultivation of those intellectual graces and attainments which have made the lectures delivered by Messrs. Webster and others of so much interest, profit and pleasure to all of us.

6. Resolved, That we commend "The Choral," a book of Psalms by Messrs. Baker and Woodbury, as a most valuable addition to the church music of this country; both for the high devotional character of the music and from the happy adaptation of it to the wants of all choirs and congregations.

7. Resolved, That the Secretary be required to present the thanks of this Convention to the different gentlemen who have favored us with lectures, and to every person connected with the Class or Convention, an invitation to prepare short and pertinent lectures or addresses, to be delivered before the Convention during the coming year.

The whole occasion has been one very interesting, more so, perhaps, than that of any former year, exciting and bringing forth the finer feelings of our nature. At its closing, many were in tears, and general and great regret was expressed that another year must elapse, before they could again meet in the same pleasant relations they had stood toward each other during the past ten days. They dispersed after singing Old Hundred, each animated and filled with the best spirit and hopes for the future.

S. R. Childs, Sec. D. S. King, Pres.

HERALD AND JOURNAL.

WEDNESDAY, SEPTEMBER 16, 1846.

AN IMPORTANT SUBJECT.

We have considered the evils and remedy of the "small station policy" which has been obtaining in New England for some years past. We believe the remedial measures we have proposed, are practicable, especially the main one, viz., that the Conference should resolve to receive no new appointments which is not capable of a competent support, except in connection with some other appointment; and that no appointments at present unoccupied shall be separated till they can separately guarantee a full and permanent support. If this becomes an invariable rule among us, we shall at once stop the growth of the evil, and our present small and suffering societies will in time either surmount or succumb to their embarrassments, and thus the whole mischief cease. Shall we do so? What say you to the proposition, brethren of the Conference? Something, we are convinced, must be done. What have you to propose, if not this?

We believe that the partial return to the circuit system, which we have recommended, would be most salutary to all our interests. The moral effects of that system are unquestionable by any one who looks comprehensively at it. Occasionally we meet with a young member of our ministry, who thinks that stationary preaching is more useful than traveling, but never one who has witnessed the history of our old circuit labors. A young brother who is more than usually successful and acceptable in his appointment, may infer that his restricted and exclusive labors are more useful than they would be if shared by a less successful fellow laborer in the neighborhood. The conclusion is doubtful; for a variety of gifts is found generally to be useful to the church;—but suppose it correct, as it respects his own local charge, yet it is not probable that by laboring at both places his aggregate usefulness would be greater than at one! If an exchange with the less successful brother may not be so advantageous to your charge as your own more acceptable labors, yet, may it not be an advantage to his languishing field? and have you yet to learn the great fact of the unity of Methodism, and that his charge may perchance next year be yours? We believe that a more frequent interchange, in this manner, of the superior talents of the ministry with its less commanding powers, would promote much the prosperity of our cause. The more important positions, usually commanding the best talent, would not seriously suffer by it, while the feeble ones would revive and grow under it.

It is sometimes objected, that the education of the New England people to a stationary ministry, will not admit of its itinerancy. We refer to matters of fact to disprove the objection. The parish system is centuries older in old England than in New England;—it is a part of the national regime.—The community is infinitely denser, and all the circumstances calling for an itinerant ministry less urgent there than here—yet the English Methodists have maintained to this day the itinerant system in all its first vigor. They extend it over all their city as well as rural appointments; churches commenced more than a hundred years since on the itinerant plan, still adhere to it, though strong in years, experience and resources; and as we said in a former article, a proposition to do away the itinerancy in England would be considered by the Wesleyan preachers and people a blow aimed at the fundamental economy of the church. It is folly to talk about the impracticability of itinerancy in New England, in view of its history in old England. It is a fact, that this mode of labor did succeed at first among us; the old days of our circuit labors were the days of our power. Our preachers went over the hills and valleys of New England like "flames of fire," and our people "shouted aloud for joy!" Why then did we abandon it? Not because of any insurmountable necessity. The process of the change was almost an unconscious one. When a few societies grew large enough to support a preacher, they asked for one, as was perfectly natural from their previous education. The request was granted, with scarcely a demur, or an explanation of our peculiar system and its peculiar advantages, and thus the innovation grew upon us with hardly an effort to arrest it, till now it involves us in almost inextricable embarrassments. The present state of things has come to pass, we repeat, chiefly for want of an early and even moderate effort to prevent it,—by our very thoughtlessness on the subject. Had we resolved in the outset to adhere unyieldingly to our original economy, there can scarcely be a doubt that our ministry would have been better supported, that a large local ministry would have been raised up in New England, that small, despondent societies would have been less frequently found among us, and that our whole cause would have been vastly more vigorous and respectable.

We know it is a weakness of some minds to prefer tenaciously old modes, simply because they are old, but we think ourselves free from this petty prejudice in the present instance; the intrinsic excellencies of the itinerant mode of labor, its historical results, its fiscal conveniences, especially in an infant church like ours, its chivalric spirit and moral effects upon the ministry and the people, its feasibility in a dense community and a mature church, as practically proved in the history of English Methodism,—these are the grounds of our preference and our proposal for a limited revival of it among us.

As a remedy for the present imperfect support of many of our preachers, its adaptation cannot be questioned. We have heretofore shown that about \$25,000 a year could be saved in New England by it, on a moderate scale, to be added to the present rate of support. The poorer societies now living from year to year a spasmodic existence, under the embarrassments of an independent support, would be relieved and invigorated by being combined together; agents begging for distressed churches would no longer harass all points of our work; the preachers comfortably supported, would not be compelled to retire from the field, as heretofore, at the very period of their maturity, giving the great interests of the church into youthful and inexperienced hands, but our Conferences, like those of England and Ireland, would be guided by strong manhood and ripened age. Under such circumstances, the whole position of our cause would be raised in its efficiency and respectability. Is not such a reform, then, worth an effort, if it be even a desperate effort?

Beside the advantages we have mentioned, there is another worthy of notice, viz.: the economy of ministerial labor, or rather laborers, which the plan secures. In England, two or three regular preachers, aided by local preachers, supply, upon an average, some half-dozen appointments; here, then, is a saving of fifty per cent. of regular ministerial strength to be expended elsewhere. If the circuit system could be so far introduced among us as that for every three churches we should need but two preachers, we would save one-third our present number of laborers. Taking our present number at five hundred, we should, by this arrangement, have nearly 170 preachers to spare from the New England Conferences, to enter the waste fields of the West or the missionary fields abroad. Is this no consideration of importance in this day, when all the world is offering for the hosts of the cross? We not only sacrifice

our efficiency and our ministerial support by our present course, but at least one-third of our number of laborers.

It is sometimes objected, that we cannot find in New England the local preachers, who would be requisite in such a reformed arrangement. We have no fears on this point. Our Middle States and England afford an efficient local ministry, including as fair a proportion of able men as the regular ministry. If such men can be found in England, and the inferior sections of our own country, can they not also in educated New England? The reason why we have them not more abundantly at present is, that our abandonment of the itinerancy has destroyed all occasion, or rather opportunity, for them. Create the necessity for them, and God will raise them up. We believe that were there a fair opportunity for local preachers in New England, we should raise up from our educated people a body of them not to be rivalled by any other section of the church.

We have thus reviewed, however imperfectly, this whole subject. We hope our suggestions will not be passed by with indifference. There is no large minded or large hearted man among us who does not see and feel the necessity of some speedy reform. We invite them to the discussion, hoping that by our next annual sessions we may be prepared to act officially on the subject.

THE NESTORIAN MISSION.

The following facts from the New York Courier and Enquirer, corroborate former interesting statements as to the recent revival of Christianity among the once flourishing churches of Persia:

"The most interesting features of this work have been witnessed in connection with the male and female seminaries in the upper provinces, but the work is by no means confined to them. The printers, eight of whom are employed in the office, and the servants of the mission families, have shared largely in it. A deep interest also has been awakened in the Nestorian quarter of the city, (Orooomiah), and also in Geog Tapa, three miles from the city, consisting of about one hundred families. In other villages, also, some degree of interest has appeared. Since the work began, many have come from distant places to see what was in progress."

Mar Yohannan (who visited America with Dr. Perkins) calls this a day of salvation for his people. He preaches frequently, though he does not excel in it, but being a Bishop, and having much influence among his people, his preaching produces an effect. Old Mar Elias, another Bishop, though having none of the ardor of youth, thanks God for what he is doing here, and seems to say, "Now let thou thy servant depart in peace, for mine eyes have seen thy salvation." Mar Joseph, of Orda, is unmoved. He says, "Let the rest of the people repent and turn to Christ, and then I will follow." Mar Gabriel, of Ardishai, a metropolitan, a young man of thirty or thirty-five years of age, holds himself quite aloof from our mission. Though his diocese is larger, even than that of Mar Yohannan, we have only two or three schools in it, in consequence of his opposition. Hunting, fishing, and wine drinking, are his delight. He knows almost nothing of the Scriptures, and can merely read, without understanding, the church service, which is in the ancient Syriac language.

The public mind is roused, and the absorbing topic on all occasions, is that of religion.

Mar Shimoon, the patriarch, if not a prisoner in name, is so in fact. His brothers are here. They once did all they could to injure our work, but now are decidedly friendly, and quite constant in attending our preaching. One of them is very intelligent, well acquainted with Holy Scripture, and seems to have broken away entirely from the superstitions of most oriental Christians, and embraced Protestant sentiments on all important subjects."

TURKEY REVOLUTIONIZED.

An intelligent correspondent of the Journal of Commerce, writing from London, sketches the "movement" of the time in various parts of Europe; and that of Turkey in particular he presents in the following interesting light. This is indeed a revolution, though bloodless and tranquil: "The Pope having entered the lists as a reformer, will not surprise you more than find that the Grand Turk has done the same. For the first time in the annals of his dynasty, the Sultan of Turkey has paid a visit to his Asiatic dominions, and on return received the congratulations of the ambassadors to the Porte. This is the first instance on record of the corps diplomatique having had an audience en masse with the imperial sovereign of Turkey; and by way of showing still further innovation, his Majesty received their excellencies in the state room, to which they were ushered, and remained standing during the whole of their visit."

"Education is to proceed in Turkey with giant strides. Twenty thousand schools are to be forthwith established throughout the country, and a normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took high degrees for mathematics and classics."

"Another circumstance, without precedent in modern history, is the fact that the Sultan, on his return from his tour, went to the Sublime Porte, and made a report to the Vizier, as to the condition of the provinces he had visited, issuing orders for their future better government. Among other things, he declared that he had abolished all custom duties at Adrianople, Broussa, Konian and Tokat, and then went on in the following free trade style: "As it has been acknowledged at all times that duties on food, provision and cattle, are extremely prejudicial to agriculture and commerce, we order, in consequence, after having collected all necessary information on the subject, that henceforth all duties of the kind, affecting the city of Constantinople, shall be entirely abrogated, and that this act shall come into effect from the date of the 1st of next March."

"The Imperial Solyman, you will perceive, is becoming a good Cobdenite, and now he has only to give a cheap postage, to aid him in carrying out his reforms and rendering them effective. "There is one point more in the character of this reforming Moslem, which will entitle him to and secure for him the gratitude of the whole Christian world. You have already had some powerful details in your columns of the persecutions of the Armenians, and all that they have suffered from the excommunication of their bishops. A Vizierial letter to the Pacha of Erzerum says that the Protestant faith has spread in some degree among the Armenians, particularly at Constantinople. They had been anathematized by the Patriarch, and thereby injured in their trade and business, and obliged to close their shops."

"The Sultan had forbidden the prime to act at Constantinople, and the same law must be enforced at Erzerum. The Armenian primates are 'not to be suffered in any way to persecute or interfere with the converts when engaged in their trades and commerce.' His excellency is finally ordered 'to protect and defend them.'"

"The Morning Chronicle correspondent at Constantinople, in his last despatch, emphatically states that 'Protestantism is now planted in the Ottoman empire, and it is my belief that it will strike its roots deep and spread them wide.'"

CORRESPONDENCE.

ARROWSIC CAMP MEETING.

Br. Stevens.—This meeting closed last Saturday morning, about nine o'clock, and by request, I hasten to give you a short account of its character and results. There were present some twenty tents, and thirty preachers, travelling and local. The small number of tents at a place so easy of access, may appear strange, and so it is. It was thought that the short notice of the meeting prevented some, but I am inclined to think that it was for want of interest in the meeting, that only ten charges were represented by tents; for some of the adjacent circuits had no tents on the ground, while one of the most distant on the district, with only about one hundred members, had three large tents well filled. This is to be regretted, for the delinquent charges have (we fear) needlessly deprived themselves of a gracious opportunity to receive spiritual good.

This was a good meeting. The exercises at the stand and in the tents were marked by a deep sense of the low state of Zion, and the penitence and contrition manifested on the part of the church, was a sure indication of a genuine revival of God's work. There was a glorious work in all the tents. Saints were quickened, backsliders reclaimed, and sinners converted.

The order of the meeting was excellent; not a single instance of disturbance having occurred from beginning to end. In view of this interesting fact, Rev. D. B. Randall offered the following resolution, which was adopted by a rising vote of the meeting:

Resolved, That the thanks of this meeting be presented to the community, for the interest they have manifested in maintaining the good order and harmony of our meeting.

And I will add,—thank the Lord!—this meeting must result in great good to the charges represented there; already the work of God has commenced in several places, and we are expecting to see it progress powerfully.

So much for our first camp meeting at Arrowsic; and we were so well pleased with it, and especially with the beautiful location, that we have obtained a lease of the land for ten years for this purpose. This is not designed for a district meeting merely, but a place for the accommodation of a large community, who can be so easily convened here. I will briefly state some of the reasons which have influenced us in the choice of this location, as a highly advantageous one for a large central meeting, which will accommodate a large portion of the State.

1. It is a healthy location, situated near the mouth of the Kennebec, and ready of access from a great number of convenient points, East, West and North. The Kennebec is abundantly supplied with steam navigation, by which the circuits and stations on the river from Waterville to its mouth, and for some miles on either side of the river, may be easily conveyed to this place. A large part of Portland district, and the east-west portion of the Bangor and Bucksport districts, may come here by the same conveyance, more easily than they could go 10 or 12 miles by land. We can call to mind some fifty charges in this Conference, who might come to gether here much easier than our Boston brethren can go to Eastham. Where is there another location in New England of which so much can be said?

2. This place is situated on an island, accessible only by water; consequently, entirely free from the noise, clutter and dust of horses and carriages. It is also much less vulnerable to the "jewed fellows of the baser sort," who so seriously annoy us under other circumstances. This our late meeting has demonstrated.

3. The only settlement near the meeting of any importance, is Bath, (about two miles distant), whose leading men exert a strong moral influence, which fact ensures the protection of the meeting. The young men from Bath who might be ill-disposed, are restrained by the fact that they are so near home, and could be so easily detected.

4. The place itself is most delightful, being pasture land on the margin of the water, (where it is easy landing), and shaded by a beautiful growth of large oak trees, and what is very important, it is well supplied with several living springs of good water.—In short, it has every advantage of a desirable location for a large central camp meeting.

The public will hear more on this subject in due time, from another hand. F. YATES, Secretary of the meeting.

West Pittston, Sept. 8.

LETTER FROM ENGLAND.

Passage from Dublin to Liverpool.—Crowd of deck passengers.—dreary effects of sea-sickness.—Rochdale.—Its manufactures.—Troubles of the Wesleyan Church.—Warrenton secession.—Present prosperity.

Having made my arrangements for leaving the city, I took passage for Liverpool, in the steamer packet, and at three in the afternoon we left the quay. Every berth in the cabin was taken up, and the whole of the deck was occupied with cattle and passengers. The number crowded together upon the deck was incredible; so close was the "jam," that it was almost impossible to change their position without treading on some one. No chair, or bench of any kind was provided. To sit, stand or lay down, each one had his own choice, being alone responsible for the consequences. The wind blew strong from the southwest, and made considerable sea in the channel. We no sooner got out of the bay, than I was called upon to witness such a scene as had never before passed under my observation.—Here were hundreds of passengers, male and female, many on their way to Liverpool, and from thence to America, children and baggage stowed together upon the deck of a steamboat like cattle, and with cattle, many of whom left their native country with great emotion, for we saw them weep as they parted from their friends, and many an anxious look was cast upon the highlands, as they receded from their view. These, without any covering, (as the decks of the English steamers are not covered as in America,) drenched with the rain, and the sea frequently breaking over them, drench them to the skin; many were quite respectable in appearance, but who chose to go as deck passengers, on account of the cheapness of the fare, the charge being only 2s. 6d., while the cabin was 12s. 6d. It appeared that this whole mass of human beings were all at once horribly sea-sick. The scene cannot be described. Wedged together so close as to be almost one upon another, they discharged the contents of their stomachs in whatever direction their faces happened to be turned at the time. Each others laps, clothes, hats, bonnets, or whatever was in the way, took its share. I noticed one man, in trying to shun the lap of his wife, very prudently filled the coat pocket of his neighbor, while others were so overcome with sickness as to get down and literally roll in the dirt. This state of things continued all after we made the highlands from the other shore. I inquired of the mate if this was a common occurrence, to which he replied yes, only sometimes a great deal worse; sometimes the sea is so rough as to break over the bulwarks, washing the passengers and their baggage from one side of the deck to the other, almost drowning them. In this condition, they had to remain till four o'clock the next morning, when they went on shore at Liverpool.

A little before the sea sickness began, I saw a gentleman leaning against the railing which divides

the quarter from the main deck, looking earnestly upon the scene below. I asked him if he was familiar with such sights; he replied no; in our country it would be complained of as a nuisance. I detected from his answer, that he was an American, and soon formed an acquaintance with him—the Hon. Mr. Graves, formerly a member of Congress, from Kentucky. He had made a tour through part of Ireland, and if he communicates what he has heard and seen, no doubt it will be interesting. We were conversing on the different matters we had observed while in Ireland, when he was suddenly taken sick, and I saw him no more till near midnight, when he again came on deck to make further observations upon the deck passengers. He had been in London with his family, and was on his way to Paris to join them in the capital of France. I made no stay in Liverpool, but took the railroad to Rochdale, where I had a brother and sister residing, who were relieved from anxiety respecting my safety, and cordially welcomed me after an absence of near seventeen years. The expenses of travelling in England are considerably more than in America; and when you have got your bill and settled it, a number of hungry servants make their bow to you, wishing to be remembered.

The cars on the railroad are very inferior to those in use in America, both in appearance and accommodation. Rochdale is a manufacturing town, about eleven miles from Manchester, and chiefly engaged in flannel manufactory. Some of the establishments employ a thousand hands. It was a time of general rejoicing for the repeal of the corn law, as they had been actively engaged in aiding the operations of the "League," an association for the purpose of effecting the overthrow of the Corn Laws. As their object had been accomplished, they appointed the 8th inst., as a day for celebrating the triumph of their measures. Supposing it might be a day of some interest, I concluded to remain till it was over, and a description of which I must leave for a future communication.

I took an early opportunity of making acquaintance with the preachers of the Wesleyan Church, Rev. I. Rowland and Stephenson, and spent some very pleasant hours in their company. As usual, the slavery of America was the subject of discussion, and I trust no less profitable than earnest. They invited me to a meeting of ladies, who meet regularly for the purpose of making up clothing for gratuitous distribution among the poor. They inquired, and were glad to learn that we had similar societies in America, who were engaged in the common cause of relieving human destitution.

Rochdale is one of the principal places where the Warrenton secession triumphed over Wesleyan Methodism. The society was large and wealthy, and though they failed to take the chapel, yet nearly the whole church and congregation seceded, and left a very small remnant. One of the old members informed me their congregation numbered about forty, and scarcely a child remained in the Sabbath school. They have toiled on amidst great opposition, with some considerable success; so that they now number between five and six hundred members; the Sabbath school contains between four and five hundred, and the congregation is quite respectable. Their finances are in a prosperous condition, and they now raise more money for charitable purposes than before the division. The strong party spirit that prevailed at the time and since, has had a fatal effect on the piety and brotherly love of the members; though a much better state of feeling exists than formerly, the old wound is still tender, and easily irritated.

"The Association," as they are called, have built a large chapel, and since then they have enlarged it, and have one of the best Sunday schools in the town; more than 1000 children and young persons attend, to learn to read and write. I do not know the number of members, yet I think they are more prosperous at Rochdale and vicinity, than in the connection generally. It is a division greatly to be lamented, as no adequate cause could have existed for it.

W. LIVESLEY.

LITERARY ITEMS.

A NEW WORK.—Professor Greenleaf, of Harvard University, has for ten years been engaged on a work purporting to be "An Examination of the Testimony of the Four Evangelists, by the rules of evidence administered in the Courts of Justice; with an account of the Trial of Jesus," with an appendix, giving a legal account of the two trials of Jesus before the Sanhedrim and Pilate; and a translation of the Jewish accounts of these transactions, given by M. Salvador, in the Histoire de Moïse et du Peuple Hébreu.

The Northampton Courier says that the sum of \$5,000 has been pledged for the building of an observatory for Amherst college.

The honorary degree of Master of Arts was conferred, at the late Commencement of Transylvania University, Ky., on Rev. Wm. M. Willet, of Newbury, Vt.; Rev. Charles K. Marshall, of Mississippi; J. B. Fowler, of Alabama, and M. P. Harmon, of Kentucky.

Finimore Cooper's "History of the United States Navy" has been translated into French, and is now being published. A notice of Emerson and a critique of his works has appeared in one of the reviews.

Professor Dew, of William and Mary College, Virginia, reached Paris a few days ago, and died the day after his arrival.

The Board of Regents of the Smithsonian Institution will meet at Washington, Sept. 7, when it is expected the site, and perhaps the plan of the building, will be decided upon. The bill leaves the selection of the place for the building with the President and cabinet, in case the Commissioner of Patents objects to placing it in the Patent Office yard. The opinion seems to prevail that the "mall" south of the canal, is the best and most suitable place for it.

ENGLISH WESLEYAN MISSIONS IN AFRICA.

A recent American visitor, describing Cape Coast, Western Africa, says: "The town is three or four miles in circumference, and contains about 7,000 inhabitants, mostly native Africans. But the most interesting feature in this place is the English Methodist Mission, which has been established about twelve years. The mission house is a commodious stone building, on an elevation commanding a fine view of the ocean. They have a church, seventy feet by forty. They have employed in the Mission six European and sixty native teachers and assistants. Twenty stations, embracing an extent of country 400 miles on the coast, and 200 in the interior. They have, in all, about 800 church members. All their teaching and labor are done by natives. They have also one of the most interesting congregations I have seen in Africa.—The chapel was full; all natives but ten or twelve. Nearly 300 of them were said to be members of the church. Let the opposers of missions witness this scene, and compare this congregation with their heathen neighbors, and then say that missions do no good. Some of the natives here are worth their thousands, and are trusted by captains of vessels for two or three thousand dollars at a time."

FOR LIBERIA, AFRICA.—The Colonization Society intend sending a vessel to Monrovia, to sail November next.

THE THEOLOGICAL INSTITUTION.

The Trustees of this projected institution are requested to meet in the library room of the Bromfield St. Church, on the first Wednesday (7th) of October. It is hoped that not one of the trustees appointed by the Conference will fail to be present, as business of great importance will be presented.

TEN NEW SUBSCRIBERS.

Br. Stevens.—On account of serious sickness, I did not receive an appointment at the last Conference.—I am now, under the smiles of an all-wise Providence, so far recovered, as to be able to engage in some light employment. I have thought I might do some good in increasing the circulation of the Herald in this place. I send you ten names as the result of my effort.

B. FREEMAN.

Saccarappa, Me., Sept. 8.

NEW ENGLAND WESLEYAN EDUCATIONAL SOCIETY.—By a vote of the New England Conference, the collections for this Society were to be taken the present month. The state of the treasury, and the pressing calls for aid, demand a special effort. For the sake of the bleeding cause of Christianity, let us have it.

D. S. KING, Com.

Boston, Sept.

Books.—We have lately urged our ministerial brethren to revive the work of circulating our books. The fall business season has now commenced. It is the best possible time to scatter among the people our publications. Who will try it? It will be remembered that Waite, Peirce & Co. furnish our books to preachers at the Book Room prices.—Send on orders, and let us attempt again the example set us by the fathers, of supplying the church with our own precious publications.

NEWBURY SEMINARY.—Rev. H. C. Wood writes.—Our fall term has commenced very favorably. We have now about 130 students, and additions are made every day. Great zeal is manifested among the students in pursuing their studies, and a very good state of religious feeling. Christians are praying for and expecting a revival among us this term, and there is some feeling manifested among the unconverted.

SOUTH TRURO.—Rev. Wm. Leonard writes, Sept. 2.—I am not a very great advocate for writing revival notices, for fear there should be some pride and ostentation attending it, and thereby give the Spirit of God. But when it is done with a pure motive to glorify God it ought doubtless to be done. Well, to the glory of our blessed God be it spoken that the Holy Spirit is reviving religion among us in this place. Sinners are being saved, backsliders reclaimed, and believers sanctified. Twenty-one blood-bought souls are now rejoicing in God's Savior. Last evening, in our young converts' class-meeting, twenty-eight were present; many of them told a sound, Christian experience, while the rest were seeking God with "strong cries and tears." Sobs, and cries, and shouts of joy were heard on every side. Three believed in Christ and were made happy in pardoning mercy. Our meeting last evening would have done a cold hearted professor good, to see how the young converts labored with the penitents. Such a band of interesting converts I have seldom seen. And praise God, the work continues to spread most blessedly. Love and union reign in the church.

"Praise God from whom all blessings flow."

NORTH WARDENBORO, VT.—Rev. C. W. Kellogg writes, Sept. 7.—We have just closed our first quarterly meeting for this charge, and a truly good and precious time it has been. During every exercise connected with the meeting, the presence of the Lord has been signally manifested, and we trust that from this meeting will go out a good and gracious influence. Our prospects are brightening—already we have seen the power of God displayed in the awakening, conversion, and reclaiming of several precious souls. We are laboring and heaving for a glorious outpouring of God's spirit on this charge

THE ERRING.

BY JULIA A. FLETCHER.

Deal gently with the erring!
 Ye know not of the power
 With which the dark temptation came,
 In some unguarded hour.
 Ye may not know how earnestly
 They struggled, or how well,
 Until the hour of weakness came,
 And daily they fell.
 Think gently of the erring!
 O, do not forget,
 How darkly stained by sin,
 He is the brother yet.
 Help of the self-accused God;
 He hath not stumbled in the path
 Thou hast in safety trod.
 Speak gently to the erring!
 For it is not enough
 That innocence and peace are gone,
 Without thy censure rough!
 Be sure must be a weary task,
 That sin-crushed heart to bear,
 And that they share a happier fate,
 Their children will no spare.
 Speak kindly to the erring!
 Thou may'st yet lead them back,
 With holy words and tones of love,
 From misery's thorny track;
 Forget not the lost and strayed,
 And sinful yet not dead;
 Deal gently with the erring one,
 As God has dealt with thee!

BIOGRAPHICAL.

CAPT. ABNER INGALLS departed this life in Lynn, Sept. 1, aged 80. He was a shock fully ripe for the heavenly garner. He has been long waiting with ardent hope for the summons. Mr. Ingalls was a direct descendant of one of the first white men who settled in this town, in 1629. His life, with those of two of his predecessors, cover the whole history of Lynn, which was one of the first settled towns in Massachusetts. He has been for more than fifty years a member of the M. E. Church in this town, and has ornamented his profession, in word, spirit, and deed, in all the relations he has sustained, as a son, husband, father, and friend. As a member of the church of God, in a private capacity, and as an official member, at home and abroad, by land and sea, religion sweetened all his relations to his fellow men. Although he has been blind for several of the last years of his life, his spiritual vision has been clear and unclouded, and he has been waiting the time of his summons with joyful hope of rest in heaven. Many of the old members of our Lynn churches speak with great interest and pleasure of his former efforts for their spiritual profiting, when he was their leader in the young men's class forty-five years ago, it being a continuance of the same class of which the writer of this article was leader when it was first formed in 1792. As brother Ingalls possessed a mild, open, free disposition, sweetened and regulated by a truly Christian experience, his labors of love were calculated to render religion lovely, especially as exemplified by the sanctity of his Christian communications. Several touching incidents have been often related among sailors, (which took place while he was commander of a vessel,) which illustrate the power of religion in times of the greatest peril. Precious in the sight of the Lord is the death of his saints. His widowed companion and children do not mourn as those without hope; he is now happily released from his long confinement, and the decays of nature are renewed in immortal youth. May we be followers of those who through faith and patience inherit the promises. Lynn, Sept. 2. ENOCH MUDGE.

CLARISSA FLANDERS died in Chilmark, Mass., June 19, aged 26. She was converted under the labors of Rev. Thomas D. Blake, and has been a member of the M. E. Church in this place five years. She was a beloved sister. Before departing, she took an affectionate leave of her parents, brother and sisters, and exhorted them to meet her in heaven. N. TAINTER.

Mrs. HEDRAH R., wife of James Winslow, died in Mattapoisett, June 23, aged 21. She was converted and joined the church in this place when 17 years of age. Though she had a companion and child to attach her to earth, she was resigned to depart and be with Christ. Chilmark, Mass., Aug. 31. N. TAINTER.

WIDOW ELIZA LOOK died in W. Tisbury, Aug. 18, aged 53. She was converted and joined the church in this place in 1822. She has seen much affliction, but has ever enjoyed a good degree of religion. For many months her sufferings were extreme, but the grace of God often enabled her to triumph. Her only fear seemed to be that she should not be resigned to suffer longer. In her dying moments she whispered, "Come, Lord Jesus." May God grant that the places of these sisters may soon be filled by new souls. N. TAINTER.

Mr. JOHN GRAYES fell asleep in Jesus, at his residence in Groves, Me., on the 19th ult., aged 66 years. Br. G. has been a useful member in the Methodist Episcopal Church between thirty and forty years. Blessed are the dead that die in the Lord. H. REICHARDSON.

Mrs. HANNAH NOYES, wife of Mr. Rufus Noyes, died in Landaff, N. H., July 25, aged 53. Sister Noyes had been a worthy member of the M. E. Church twelve years; punctual in attending upon the means of grace, active in the Sabbath School, and consistent in her walk as a Christian. During her last sickness, her confidence in God was unshaken. She had "peace in believing" in that Savior who had been her support in health. Before the trying hour came, she called her children around her bed and exhorted them, with all the fervor and affection of a dying mother, "to seek a preparation for death." A husband and six children mourn their irreparable loss. J. BOYDEN.

WIDOW HANNAH HOLDEN died in Princeton, Mass., Aug. 29, aged 72 years. This aged mother had for some years been an acceptable member of the Methodist Church. God chose her in the furnace of affliction, but she is purified, and rests in peace. D. SEPT. 7.

Mrs. SALLY NOYES, wife of Mr. Benj. Noyes, died in Landaff, N. H., Aug. 15, aged 65. Sister Noyes had been a member in the M. E. Church 47 years. She maintained religion in the storm and in the calm. Although deprived of many religious privileges the last years of her life, she was found in the same happy frame of mind. She often spoke of her privileges with gratitude—her Bible and closet. Few have lived

more devoted, with their many privileges, than sister N. Her death was sudden, but we judge by her life that it was the death of the righteous. Landaff, Sept. 1. J. BOYDEN.

Br. SAMUEL GEORGE died in Richmond, Me., Aug. 10, aged 75 years. Br. George was born in England, and came to this country twenty-nine years ago. He experienced religion about thirteen years since, and joined the M. E. Church, of which he was a devoted member till death. He was faithful in all the means of grace, and death found him prepared and ready. O. HUSE.

SLAVERY.

The following lines are from the pen of Dr. Snodgrass, of Baltimore. They speak the spirit of LIBERTY, and therefore we publish them.

"We will speak out—we will be heard,
 Though all earth's systems crack;
 We will not take a single word,
 Nor take a letter back.
 We speak the Truth—and what care we
 For hissing and for scorn!
 When some faint gleamings we can see
 Of Freedom's coming morn!
 Let liars fear, let cowards shrink,
 Let traitors turn away;
 Whosoever we have dared to think,
 That dare we also say.
 What'er we deem the prop of Wrong,
 Time-honored though it be,
 We break—our feet the heavens will fall,
 Because the earth is free.
 The only chain we dare not break,
 Is our own pledged word,
 To plead for our poor brother's sake,
 And perish or be heard."

For the Herald and Journal.

DR. BANGS ON SLAVERY.

NO. VIII.

MOTIVES TO EMANCIPATION.

No considerate man can, I think, look upon slavery in our country with indifference, especially when he views it in connection with the permanence of our institutions, and the continuance of our national prosperity. The history of the world will develop the many fearful examples in which those who had long groined in slavery at last arose against their oppressors, burst their bonds asunder, and finally asserted their liberties, and then became in turn the tyrannical rulers of their former masters. This is according to the general order of God's providence. Without going back to the ages of antiquity for a proof and illustration of this remark, we need but glance at St. Domingo, in the West Indies, and at many of the South American States. In the former, the black slaves rose against their white masters, and massacred them with blood-thirsty fury, and finally succeeded in taking the government of the island into their own hands. In the latter, the old Spanish tyranny has given place to the rule of the Creoles of the country, many of whom are a mixture of Spanish, Indian and negro blood, formerly slaves, who had been doomed by Spanish avarice and mercantile cupidity, to cultivate the soil, or to dig the gold and silver mines of the country. And if the time does not soon come when the emancipated slaves of the West Indies will create a civil insurrection, and take forcible possession of the government, it will be merely because military despotism is stronger to enforce obedience, than the love of freedom is to burst the shackles which fetter them; for as to their freedom, it is but imperfectly enjoyed; they still feel themselves degraded from the dignity of rational beings, by the very manner in which they are governed, and their services, in some sort, extorted from them.

It is not in the nature of things, that the few should continue for ever to enslave and oppress the many. In addition to its being contrary to the laws of God, which say, "Ye shall not oppress the hireling in his wages," there are reasons to be assigned, arising out of the unequal course of things, why this relation should not continue to exist for ever. The masters and the landholders are brought up in luxurious indolence; they contract a spirit of effeminacy, and of course are unaccustomed to labor and hardships, while their slaves are inured to hard toil, to poverty and privations, and therefore can endure the sufferings and perils of servile war far better than their masters, whose mode of life has unfitted them for the fatigues of a campaign, or the privations incident to the vicissitudes of an uncertain state of existence. These vicissitudes will naturally and necessarily arise out of the unequal state of human society. The slaves may grow on for a season, until at length they will perceive their strength, will consider their burdens no longer bearable, and will therefore resolve to throw them off at any sacrifice, even to the shedding of their own, and the blood of their masters; for they will consider it better to die, than to live on in such a state of vassalage, while the faint hope of bettering their condition will impel them on to deeds of blood and slaughter, in the expectation of regaining their lost liberties.

I do not wish to be a prophet of evil to the southern slaveholders, to sound an unnecessary alarm in their ears, much less to speak so as to be heard by their slaves, to excite them to a civil insurrection. God forbid! My object is to avert the apprehended evil, by persuading, if possible, the slaveholders to adopt those measures for emancipation, which will accomplish the object in a peaceful, and, therefore, in a safe way. Yet we cannot be blind to the history of events. We cannot but be admonished by the lessons derived from the history of the past, and from an impartial survey of the principles of human nature. And the same causes, appearing under the same circumstances, will always produce the same effects. The truth of this maxim has been tested by a thousand experiments, both in the physical and moral world, and its truth holds good, let the application be made to whatever subject it may.

And do not our southern slaveholders feel its truth? Do they not often tremble for their own safety? Do not the many local insurrections, which have arisen among their slaves, attended, as they sometimes have been, with the most cruel massacres, admonish them that there is a spirit at work that will sooner or later visit itself, unless timely prevented by more just and mild measures, with irresistible fury, and bear away every thing before it? Hence, do they not feel as if they were living upon a volcano, which they fear will one day explode with destructive fury, and pour forth such streams of burning lava, as to consume every green thing? However much we may affect to despise these things as the idle dreams of a heated imagination, I verily believe that these fears very often disturb their midnight slumbers, and occupy many of their most sober waking thoughts. May they never be realized. That they may not, let us set about the work

* According to the statistics of Mexico, lately published, it contains a population of 7,000,000, of whom 4,000,000 are Indians, 2,000,000 mulattoes, 6,000 blacks, and 1,000,000 only are whites; that is, only one-seventh part of the population are whites! And perhaps about the same proportion prevails throughout the South American States; and the necessary revolutions show the unsettled habits of the people generally, as well as the indifference of the ignorant population to govern themselves.

of emancipation, and in such a way as shall secure the rights of all concerned, the master and the slave, and while the latter is set free, he may be attached both to the soil and to his former master.

Those who doubt the possibility of this, have not accurately studied human nature, nor duly estimated the stronger ties by which gratitude binds human beings together, than do oppression and tyranny.

We may fear the tyrant and hate the oppressor; but we cannot love the one, nor admire the other. A reluctant service may be extorted from those who are under the dominion of the tyrant, while he who unwillingly yields his services, will inwardly curse the hand that extorts it, and use all possible means to free himself from the restraints of his oppressor. This is human nature. But convince a man, by acts of justice and kindness, that you seek his welfare, and thus bind him to your interest by friendship, and if he have a spark of humanity, he will love you in return; he will defend you against all your foes, whether secret or open, and he will serve you to the utmost of his ability. This is also human nature, and a thousand examples might be quoted to prove its truth.

Let, then, the slaves be set at liberty in such a way, as to convince them that you seek their welfare; while you secure your own safety, make it their interest to serve you, by allowing them an equitable compensation for their labor, and let them know that their earnings are their own, and you will secure their gratitude and friendship, and they will, moreover, be convinced that while they are serving you, they are benefiting themselves; and while they are vindicating your rights, they will at the same time defend their own. I cannot doubt that this will effectually secure the peace and the safety of the country, and thereby prevent such a horrible catastrophe, as would inevitably follow an insurrectionary war.

For let the struggle terminate whichever way it might, whether in the extermination of the blacks, or the subjugation of the whites, and the probability is that one or the other of these events will happen—the consequences would be alike disastrous. These dreadful alternatives are not to be thought upon but with dismay and horror.

Now I cannot but think that any plan which would be likely to avert evils of such a dismal character, and to secure blessings so invaluable, should be hailed with delight and avidity by every lover of his species. Nor can I believe that any danger to either master or slave, would attend the general plan of emancipation I have proposed, but that lasting blessings would accrue to both. Why not, then, make the trial? Let the experiment be made in one State first, say in Maryland or Virginia, and see how it will work; and if it should succeed, pass on to another, and so onward, till all shall proclaim freedom to their slaves. Indeed, we have already had the experiment tried in the State of New York, and in other States of the Union; and though the slaves were by no means as numerous here as they are in the present slave States, and therefore cannot form a just data for us to draw our conclusions from, yet the experiment has been productive of such happy results, as to warrant the conclusion that it might be made with equal safety and the like results, even in those States where the slaves are much more numerous; for their labors there would become more necessary than they have been here, and therefore they would be more likely to be happy and contented in their condition, while under the protection of equal laws, and in the enjoyment of equal privileges.

I have still other motives to present, for they accumulate as I proceed, and seem to acquire a ten-fold force the more I consider them.

August 31. N. BANGS.

For the Herald and Journal.

MAINE CONFERENCE REPORT.

Mr. Editor,—I have read the long article in your last number from Br. M. Hill, headed "Report on Slavery in the Maine Conference," and in reply to a previous article on the subject from Br. Husted. Not having seen the latter, I can form no judgment as to the merits of the controversy, and have no disposition to take part in it. I will therefore speak of it no further than to express my regret at its appearance, so far as it partakes of a personal character. It is painful to see two such faithful servants of our common Master, yet I cannot before the public a position so likely to lead, if it has not already led, to mutual irritation and ill feeling.

Not so with the Report itself. That is public property, and every one has a right to deal with it as such. I propose, with your leave, to offer a few remarks upon it. In doing so let me premise that I feel the most intense abhorrence of American slavery—speaking of it as it exists in this country. My sentiments on this subject, which date far back amongst the most vivid impressions of childhood, have but "grown with my growth and strengthened with my strength." Yet I cannot accept of the Report, or in the least adoption by so respectable a body as the Maine Conference; and I shall regret still more to be compelled to believe that it expresses the deliberate convictions of a majority of that body. May I say why? Because it is characterized by false conclusions from premises still more palpably false. This is strong language, but I am prepared to justify it.

I have only time to notice the first resolution, which, however, contains the gist of the whole. Let me quote the material part:—"It is our deliberate and solemn judgment that slaveholding, in the usual sense of that term, or in the sense of holding and treating human beings as property, stands opposed to every commandment in the decalogue, and all the leading precepts of the gospel of Christ, and we hereby declare that we cannot see how it is possible for an intelligent slaveholder to be a Christian."

In the first place, the conclusion is too broad for the premises—since it is not only quite possible for an intelligent man to be a "slaveholder," without treating his slaves as property, but we have ample authority for believing that there are, in fact, very many such. In the second place, is that portion of the premises which I have put in italics true? Let any unbiased mind read over the decalogue carefully, and the answer will not be difficult. Let it be borne in mind that we have here nothing to do with the revolting incidents so commonly found and so likely to be found in connection with slavery. It is slaveholding *per se*, without reference to these, of which the resolution speaks, and it embraces alike, in one sweeping anathema, the kind and conscientious master, who treats his servants as members of his family, and the brutal tyrant, who uses them as instruments of his avarice or his lust.

This is but one among almost innumerable instances in which over-zealous opponents of slavery have weakened a glorious and sacred cause by attempting to make out a stronger case than is necessary. When we boldly assert that slaveholding stands opposed to every one of the ten commandments, do we not afford our adversary some vantage ground, if upon inquiry it be found difficult to point out a single one of them which condemns it?

It was easy to show that the great evil in question is in direct hostility to the whole spirit and scope of the gospel, and more especially to the great golden rule. Why not rest on this impregnable position, instead of searching for a decalogue for far-fetched and untenable objections? I think the Report objectionable and unfortunate on other grounds, but which I have not now time to point out. A LAY METHODIST.

August 27.

MINISTERIAL.

For the Herald and Journal.

OBJECT OF PREACHING; HOW TO ACCOMPLISH IT.

We have shown briefly, but we hope satisfactorily, that the grand object of preaching the Gospel is, to convert sinners to God, and prepare them for eternal life.

We have said, that if the preacher succeed in this, he succeeds fully, gloriously; but that if he fail here, he fails totally and for ever. In all this, every truly Christian preacher will, of course, entirely agree with the writer. The next great question to answer is, How can the minister most fully secure this object?

Spirit of the Highest! aid us in this inquiry! Let the light of eternity flash upon the subject. Allow us, then, to say, that if the preacher would succeed in his work, he must aim ONLY at the great object. His motive must be holy; his eye must simply, steadily, intensely gaze upon the divine glory; he must preach for souls, and for souls only. O yes! his single, earnest, constant cry to God must be,—Give me souls! Give me souls! Most zealously should he labor to show every congregation two things; how corrupt and wretched the natural heart actually is, and how holy and happy it may be.

Hence, he should beseech God to save him from an undue desire of popularity. The preacher should not be a mere man-pleaser; let him rather aim to be a man-saver! He had better, infinitely better, save a single soul, than tickle a thousand ears.

He despises himself, he unman's himself, he dishonors the Gospel, he betrays Christ, by a fawning, crouching, dust-licking effort to gain the applause of his fellow insects! No sensible man, be he saint or sinner, thinks at all the better of such a preacher, but always the worse. All respect the minister the more, for manly, humble independence. And the Christian preacher should be at once the most humble and independent man in the world. He should not be self-sufficient, nor obstinate; but decided, unflinching, impartial, in the performance of his whole duty. He should dare to say and do all that he seriously believes ought to be said and done, "whether men will hear or forbear." Nevertheless, he should steadily exert himself to secure the confidence and love of all his flock, so far as he can do it without wounding a good conscience.

But let the preacher ever remember, that "the carnal heart is in enmity with God;" that many truths of the Bible are altogether unpalatable to every unpenitent sinner. But these truths must be preached, for they are essential to salvation. Yea, the most unpopular of all truths, natural depravity, is one of the most important of all, and it must be preached, constantly, earnestly, though not tenderly. But sinners never, at first, receive this doctrine with pleasure. It is always repugnant to them; and not unfrequently is the preacher as repugnant as his doctrine. All this is easily accounted for. His fact is, almost every sinner quarrels with the truth, before he yields to it. Hence, Christ declares that he "came not to send peace on the earth, but a sword." He knew that his Gospel would make war in the enemy's camp, and in every awakened sinner's heart. And he knew there must be war, before there could be peace. Now, all this every preacher should bear in mind. And he should at once decide, either to give occasional offence to a portion of his hearers, or to neglect a part of his duty, probably to the eternal ruin of souls. For how can he expect to preach the whole Gospel, and give offence to none, when Christ and his apostles could not do it?

And the natural heart is just as much opposed to God now, as it was then. Show me the Gospel minister, of any age of the church, who has labored successfully against sin, without opposition from sinners! The man cannot be found! Witness the labors and persecutions of a Luther, a Baxter, a Wesley, an Edwards, a Whitefield, an Asbury, a Lee!

And many faithful and persecuted men, of our own day, and even of our own country, could be named. True, popular opinion in this country, if not in favor of vital Christianity, is yet in favor of good order, and external civility. But the unweakened heart can show its opposition to God and his truth, in more ways than one.

Now, in view of all this, the preacher should not despond when the truth of God is opposed; he should rather take new courage. When the sinner finds fault with the truth, he thereby shows that he feels it. This is a proof that he is wounded. An arrow from the Almighty's quiver has pierced his heart, and the preacher may now see the beginning of success. Let him pray on, and preach on. How many sermons that have made the sinner curse and rave like a maniac, have nevertheless resulted in his conversion to God! But will the preacher risk his popularity by wounding the sinner with the arrow of truth? Or will he seek human approbation for his own sake, and not as an auxiliary to usefulness? The preacher should say, from his heart, I want no more popularity than may be necessary to help me to save souls. I seek not to please men, but to save them. And how can I save them, unless I make their salvation my greatest object. More hereafter. ORION.

Oasis, Sept. 1.

PARENT'S DEPARTMENT.

For the Herald and Journal.

CHILDREN AND YOUTH.

Br. Stevens,—I continue to write upon the subject indicated by my caption, simply because my heart is interested for the children and youth of our day, and not to contest any particular point unnecessarily, neither to make any personal replies. I am satisfied with believing that persons interested in a given question, are likely to know when it is "fairly and sufficiently discussed;" and further, that those who know me, whether in private or public, know me to be correct and courteous brought before the public, and when to the contrary. It has long been a motto with me, that I can bear wrongs, as long as the author of those wrongs can bear them, if he have any conscience.

The particular view of our youth, as they now stand before my mind is, as they are situated while so generally employed as they are in our manufacturing. It is well known that the almost unlimited multiplication of manufactures of different kinds in this age, calls out youth, and we might say, children of both sexes, from their homes, in numbers the foretelling of which would have been incredible. The younger generation are young men and women, girls and boys, drawn out of the country to be employed as "operators" in these establishments, that it is almost impossible to find any for the necessary domestic employments.

Many of these go from the retired parts of the country, from under the watchcare of father and mother, where they have been exposed to comparatively few temptations, and necessarily know but little of human nature and of the world, and at once find themselves in a city or large village, with all its allurements to pleasure and vice. And from the very nature of their situation, they are brought to associate in flocks, where each has almost every shade of fallen nature to pattern. To be sure, ever I do, there is such a sadness steals over my spirit as no pleasures can fully drive away. But

encourage attending public worship, &c. But these do but little toward effecting a thorough regulation of the character. That is, if the principles of virtue and piety are not deeply based in the mind of the child or youth, before he or she comes into this exposed situation, they are more than likely to be taken in some of the many snares that surround them. Though they have but little time to themselves in which they can seek amusements, good or bad, yet what they do have, they are likely to employ for pleasure with the greatest possible avidity. And there are numerous speculators about, in this day, multiplied and yet multiplying, who are at the corner of every street, suiting the hours of their exhibitions, lectures and sales, to these "operators," especially, for they know the readiness with which they can pay them, so that they do not lack opportunity of gratifying a morbid desire for something exciting, which is induced by long and regular confinement during the working hours. We do not condemn amusements, only such as will ultimately destroy both soul and body. Proper amusements are a blessing provided by God, as much as any other benefit. But here are lectures, which have their origin in infidel minds, served up with wit and sarcasm, to make them answer their purpose. Here are exhibitions, foolish and corrupting; and worst of all, here is the novel pedler, with his loads of yellow covered pamphlets, and the like.

A few weeks ago, it came in my way to spend the Sabbath with a friend who took "factory boarders." Here some of these boarders were found poring over these books, before the glorious sun had risen to cheer that holy day. And in this very employment, and in sleeping, the greater part of their spent nearly all of that Sabbath. And these very daughters had Christian parents! I am credibly told by those who board among them, that the reading of such books, and other amusements, occupies most of the Sabbaths of a great proportion of them.

In this place, I heard a young man advocating some destructive doctrines. To a remark that he could not find such doctrines in the Bible, he replied, "You can prove any thing you wish to by the Bible; it contradicts itself all the way through." This son, too, had a Christian mother. But ah! these children were receiving these things by the agency of others. The little seed of truth that had been sown, was rooted out before it got a firm hold in the soil of the heart. It had not depth of earth. Through instruction in the word of God can save our youth, and that only.

We suppose Christian parents always give their children more or less instruction in the holy Bible; and why are there so many instances of these children going straightway to perdition, when they get out into the exposures of the world? Of this work must be done more thoroughly, more vigorously, and more devoutly. Children, while they are yet at home, should be educated in the holy book, so that they will be able to understand the seeming contradictions in that book, which are artfully brought before them by the enemies of the Gospel. The Bible must save our rising generation, or they are lost. Maine, Sept. 4. A YOUNG MOTHER.

LADIES' DEPARTMENT.

For the Herald and Journal.

ONE NIGHT'S EXPERIENCE.

BY FRANCES E. KEELER.

"'Twas night. I had journeyed many tedious miles, and now I stood with an afflicted company in the silent and darkened graveyard—darkened save a few glimmering lights, the rays of which being thrown over this repository of the dead, created such an unnatural glare as only tended to render the scene increasingly mournful. Graves, like pale spectres, seemed watching the movements of that gloomy night; for we had come to bury one who had been dear to us. We were assembled around the coffin which rested on the turf beside the grave. All was hushed into stillness,—and yet not all, for now and then could be heard a deep sigh, which bespoke the anguish of the hearts of the mourners. A few moments longer and I saw a loving and loved sister lowered into her last resting place. They replaced the earth upon the coffin, and I felt that she was gone. O! then

"'Came memory with her busy throng."
 I recalled to my mind scenes and enjoyments in which that sister had been a participant, her laughing eye—I could see it still—and her pleasant voice seemed floating on the breeze around us. But now her eye was closed; her voice was hushed, and her once sprightly form lay lifeless in the grave.

O! 'twas hard to part from one we love so well. It could not be otherwise, and we resigned her to Him who cannot err, and whose name, although a girl of scarce four summers, she had learned to hush.

Having consigned this one to earth beside an infant sister who went a little before her, I ventured to look around me. Sad, indeed, were my feelings. My attention was first attracted to the grave of my mother. I could remember when she was the joy and delight of her household, when all was peace and happiness; and I could remember that affectionate voice and smile with which she always welcomed me after being absent from her. I remember, too, the morning when they told me she was dead. I never before had seen a corpse. I was in an adjoining room, and as they came to me and endeavored to lead me to her bedside, I shrunk from their entreaties, and said "No." But being urged some time, I at last consented. But O, that mother's form as she lay there could never be effaced from my memory. Her face was pale; she extended no hand to take mine; she looked not on me as she was wont to; she breathed not—she stirred not—and then I knew that she was dead. Thus did she pass away, and now I could only look at her grave and think of what she once was.

Beside her reposed the ashes of my two sisters. They soon followed my mother, and left a wide vacancy in my father's circle, which no others could fill. Why did they follow her so soon? Was my mother lonely in that holy sphere, and did she beckon her children away to be her companions in that bright world? They heard her call and hastened to meet her.

Beside these sisters lay the youthful form of my brother. Only a few days had elapsed since we laid him in this lowly spot. Scarcely a month had passed since I gave him a sister's farewell look. He was a boy of thirteen years, and I loved him as a sister rarely loves; but my love could not save him. He died suddenly, and now, as I looked at his grave, I felt that the joy and sunshine of my life were departed; and thus were blasted all the hopes of my heart, and pleasing anticipations of many years of happiness, spent in the society of that dear brother.

At the head of these graves were those of the infant sisters, who might, if they had lived, have partially supplied the place of my elder ones. But now they were all gone.

rest, rest, ye departed ones! I loved you when with me, but now, being gone, I would not call you back. I would not have you change those blissful fields for this world of sorrow and care. I would not have you change eternal and unfading joys for fading and momentary ones. Your happiness is now complete, and O, may I, when I shall have finished this life of mingled happiness and sorrow, meet you, my beloved ones, in that holier and happier world, where parting words and parting looks are never given.

"I look around and feel the awe
 Of one who walks alone,
 Amid the wreck of former years
 With dimm'd rain-strown.
 I start to hear the stirring sound
 From the leaves of withered trees;
 For the voice of the departed,
 Seems borne upon the breeze.

"That solemn voice! it mingles with
 Each gay and careless strain;
 I scarce can think earth's minstrelsy
 Will cheer my heart again.
 The glad song of the summer winds,
 The cheering notes of birds,
 Will never be so dear to me
 As their remembered words.

"I sometimes dream their pleasant smiles
 Still on me sweetly fall,
 Their tones of love I faintly hear,
 My name in a sweet call.
 I know that they are happy,
 With their angel plumes on,
 But my heart is very desolate,
 To think that they are gone."
 West Suffield, Ct., Aug.

Advertisements.

NOTICE.

GREAT PERIODICAL ARRANGEMENT.
 G. F. WELLS & CO. have made arrangements for the publication of the following works, which will be published in the following manner:—
 1. The Sabbath School Advocate can be had in any quantity, postage free, for 12 cents, and the Missionary Advocate for 12 1/2 cts.; by Mother's Assistant, the Illustrated New England Magazine, \$1.50; the Guide to Holiness, and all other New England monthly publications for the advance subscription price of the publications offered. This arrangement, however, is made to accommodate the north of New Hampshire and Vermont. We cannot, therefore, at present, apply on these terms to subscribers in New York, New Jersey, and all other States. Orders will be received for one year, and will be invariably ordered by one person, who alone must be responsible for the payment.
 Orders therefore, will not be directed to Williams & Loring, as noted in the Sabbath School Messenger, but to G. F. WELLS & CO., Newbury, Vt., March 15. G. F. WELLS & CO. N. H.

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